Secrets of David R. Hawkins

Map of Consciousness

ARJUNA ALETHEIA

Secrets of David R. Hawkins: Map of Consciousness

by Arjuna Aletheia

Copyright © 2014 by Arjuna Aletheia

All rights reserved.

Dedication

For Rosie

Introduction

The *Secrets of David R. Hawkins* series was written to provide a greater context for evaluating the work of Dr. Hawkins. While Hawkins' work is the subject of this series, it is our hope that broader implications may be drawn—not only regarding contemporary spirituality and religion— but also regarding the deeper questions, such as *In what type of world do we wish to live?* and *Who are we?*

Map of Consciousness

David R. Hawkins' *map of consciousness* has been traced by his biographer, Scott Jeffrey, to three primary sources: 1) Vern Black's *integrity tone scale*; 2) Lester Levenson's *AGFLAP-CAP* chart of emotions; and 3) the *level of soul evolvement* scale of undetermined origin.[1] While Jeffrey rightly notes that L. Ron Hubbard's *emotional tone scale* predates Black's scale and was likely the original, Hubbard's indirect influence on Hawkins' map is greater than has been previously acknowledged.[2] Indeed, Hubbard's tone scale may be considered as the most proper genesis of Hawkins' map, due to its direct influence on both Black and Levenson. Furthermore, the fundamental origins of the scale are to be located in the ancient world. It is additionally suggested that the level of soul evolvement scale may have largely originated from Hawkins himself.

L. Ron Hubbard (1911-1986), the creator of *Scientology*, first began developing his scale around 1948. In the earliest phases, as described in private correspondence to a fellow science fiction writer, the scale consisted of only four emotions. The lowest level was *apathy*, and one step higher was *anger*. The third stage was not yet titled but was meant to describe the bulk of humanity. Finally, the highest level was a state of *happiness* and *industriousness*. The lower two *tones* were correlated with an unconscious—or *reactive*—mind, while the latter two were associated with a higher—or *analytical*—mind. Through his Freudian psychoanalysis-inspired therapy, *Dianetics*, Hubbard's goal was to eliminate the reactive or negative mind by erasing pain that he considered to be recorded in subconscious memories. A consequence of this therapy, Hubbard stated, was virtually miraculous physical and psychological healings.[3]

Hubbard first publicly reported on this scale in his 1948 work, *Dianetics: The Original Thesis*. Therein, the four emotional tones are given in ascending order as *apathy*, *anger*, *boredom*, and *cheerfulness*. Hubbard wrote, "The Tone Scale is essentially an assignation of numerical value by which…individuals can be numerically classified," adding that the "derivation of this scale is

clinical and is based upon observation…”[4]

However, Scientology researcher Jon Atack has found that the origin of these classifications dates back to Hippocrates (c. 460-370 BCE), the ancient Greek father of Western medicine. The designations were used throughout the medieval period as a standard for medical diagnoses, and Hubbard likely discovered them through the writings of Russian physiologist Ivan Pavlov (1849-1936).[5]

The theory of *humorism* was central to Hippocratic physiology and pathology, as the four *humors* or bodily fluids were seen as the essential components of health and disease. By way of Galen (129-c. 210 CE), humoral medicine dominated medical theory from antiquity through the 18th century. The four humors were postulated to be blood, phlegm, yellow bile, and black bile; these “eventually embodied a theory of temperaments, which provided a guide to human personality and susceptibility to disease.”[6]

The four *temperaments* or personality types, which correlate with the humors in the order given above, are: *sanguine*, *phlegmatic*, *choleric*, and *melancholic*.[7] Sanguine people were said to be optimistic; phlegmatic, calm; choleric, passionate; and melancholic temperaments were considered to be somber.[8] These four traditional personality types seem to correspond with Hubbard’s four basic tones in the following way: sanguine (cheerfulness), phlegmatic (boredom), choleric (anger), and melancholic (apathy).[9]

The humors were also regarded as having, in various combinations, the corresponding properties of heat, cold, dryness, and moistness, as well as the elements—given in the order of the preceding paragraph—of air, water, fire, and earth, which were considered to make up the entire world under the moon. Beyond the moon was believed to be perfect circular motion (later disproved in 1609 by Johannes Kepler’s discovery of elliptical orbits), with the stars comprised of a postulated fifth element, *quintessence*. Additionally, each humor was correlated with a specific bodily organ:

"phlegm with the brain, blood with the heart, yellow bile with the liver, and black bile with the spleen."[10] Hippocratic medicine was holistic, and its mixed therapy "included diet, exercise, massage, and other modalities that were aimed at the individual needs of the individual patient."[11] It focused primarily on interpreting changes of the humors, and inculcated enduring Western medical views of balance and moderation, since Hippocratics considered that a balance of the humors was the best means to health. Humorism was such a dominant theory that it was not until the 19th century that scientific medicine began to gradually replace it. Examples of this system are retained in our common language. For example, an optimistic person may be said to have a sanguine outlook; a depressed individual might be considered to be experiencing melancholy; and Hawkins himself was well known for his good sense of humor.

Hawkins' map of consciousness, one could therefore plausibly determine, has its most basic origins in the ancient world. This further calls into question the suggestion that Hawkins' map is a discovery that represents a new paradigm.[12]

Hubbard continued to develop his tone scale after 1948, publishing an article on Dianetics in pulp magazine *Astounding Science Fiction* in May of 1950, which spoke of "four levels of physical tone."[13] Following this was his 1950 bestseller *Dianetics: The Modern Science of Mental Health*, wherein he discusses "zones of the states of being;" Zone 0 is *apathy*, 1 *anger*, 2 *bearable existence*, 3 *general happiness*, and Zone 4 is *happy mentally*.[14] Hubbard stated, "These zones can be used as a Tone Scale by which a state of mind can be graded," and he began assigning further numerical gradations by introducing decimals into the first several cardinal numbers. For example, *terror* he put at tone 0.6, *fear* at 0.9, "a screaming rage" at 1.5, "merely a quarrelsome inclination" at 1.9, and *boredom* at 2.5.[15] He emphasized the mental over the physical, and again asserted that these levels "are deduced from observation of the behavior of emotional states."[16] Furthermore, these tones did not only apply to individuals. Specific negative experiences that are purportedly recorded as memories in one's unconscious (termed *engrams* by Hubbard) retain the tone of when they were

recorded: “Anger goes into an engram as anger, apathy as apathy, shame as shame.”[17] Tone could even apply to societies and their various states, such as war, which Hubbard considered “an international Tone 1 [anger].”[18]

Yet, it was Hubbard’s 1951 book, *Science of Survival: Prediction of Human Behavior*, wherein he introduced his full tone scale, which included fifty-nine tones. This scale, influenced strongly by Freud’s distinction between the conscious and unconscious minds, marked the critical demarcation between positive (free energy or *theta*) and negative (*enturbulated*—confused and chaotic—theta) emotions. Between 0.0 and 2.0 are the levels of the negative (reactive) mind; above 2.0 are stages associated with the positive (analytical) and postulated higher minds (i.e., “the *aesthetic mind*, through other minds, to the *free theta mind*…”).[19] Hubbard explains, “People below the 2.0 level, no matter their avowed intention, will bring death or injury to persons, things and organizations around them…”[20] Hubbard further writes, “Above the 2.0 level, the organism tends toward life. Below the 2.0 level, the organism tends only toward death.”[21] Fascism and communism, for instance, are considered “below the 2.0 line,” while democracy is above 2.0.[22] Similarly, as initially reported in *Power vs. Force: The Hidden Determinants of Human Behavior*, Hawkins’ map of consciousness at level 200 distinguishes between positive and negative, or truth and falsehood. Hawkins writes, “All levels below 200 are destructive of life in both the individual and society at large; all levels above 200 are constructive expressions of power. The decisive level of 200 is the fulcrum that divides the general areas of force and power.”[23]

People, such as criminals, perjurers, and those otherwise deemed to be morally deficient, are determined to be below 2.0 or 200, per the respective scales. These people are said to negatively influence others, while those at higher levels counterbalance the negativity from people below 2.0 or 200.[24] Hubbard’s social solution to such people was theoretically simple: permanent quarantine from the rest of society or Dianetic therapy. Hubbard asserts that this is because “any person from 2.0 down on the Tone Scale should not have, in any thinking society, any civil rights of any kind.”[25]

Hawkins, on the other hand, suggests merely avoiding these people, along with anything else that, according to his system, makes one *go weak*.

Hubbard's influence on Hawkins' map is further evident in their respective numerical systems. For example, levels of Hawkins' map seem to have been only slightly altered from Hubbard's tones, such as simply by multiplying by one hundred. In addition to tone 2.0/level 200 noted above, there is *shame* (tone -0.2/level 20), *apathy* (tone 0.05/level 50), *fear* (tone 1.0/level 100), and *anger* (tone 1.5/level 150).[26] Other similarities include the following. Tone 0.0 is *body death* for Hubbard, and Hawkins states that shame is close to death. Hubbard's *useless* is given at tone 0.03, and Hawkins' *guilt* at level 30. Hubbard's *grief* is at tone 0.5, while Hawkins' *grief* is at 75; however, the tone just below grief on the tone scale is *making amends*, which is at 0.375.[27] *Boredom* is tone 2.5, and *neutrality* is level 250. *Willingness* at level 310 seems to be in between *conservatism* (3.0) and *strong interest* (3.3). *Cheerfulness* is tone 3.5, and *acceptance* is level 350. *Enthusiasm* is tone 4.0, and *reason* is level 400. Tone 6.0 is *aesthetic*, and level 600 is *peace*. While there is no tone 5.4, Hawkins' level *joy* is at 540; this level is additionally described on the map as "serenity," and Hubbard's tone 40.0 is labeled *serenity of beingness*.[28]

Also included with *Science of Survival* is the Hubbard Chart of Human Evaluation and Dianetic Processing. Alongside the tone scale, this chart includes a Free Theta (positive energy) column with approximate numbers related to emotional tone ranging from 0 to 1,000. Hawkins' map similarly ranges to 1,000. The chart includes forty-two columns in all, including Emotion, Reality (Agreement), Level of Mind Alert, Courage Level, and the Handling of Truth. Regarding the latter column, Hubbard writes:

> While it may be true that something is destructive or that a person is bad, if it serves no purpose to make the statement, the issuance of this "truth" is in reality the establishing of an entheta [i.e., *enturbulated theta* or negative energy] line. The highest concept of truth, then, has a certain aesthetic about it in that it is creative and constructive…[and] facts which encourage a high level of living would be, for Man, the most truthful facts. And…those which

> encourage his demise would be the most untruthful facts…The individual accepts or gives forth truth or untruth according to his position on the Tone Scale. If you know from other columns the probable position of the preclear [i.e., the person receiving Dianetic therapy or *processing*] on the Tone Scale, regardless of his convincingness or even his ability to "prove" what he is saying by rather artful "evidence," you can correctly and properly evaluate the facts he gives you or the facts he will receive…indeed, any data from individuals at the 2.0 level or below has discard value only.[29]

This resonates strongly with the work of Hawkins and his distinction of truth from falsehood.

There are numerous other similarities, though overall there remain many differences, between Hubbard and Hawkins' respective work. These similarities are beyond the scope of this work, but in passing let us highlight just a few. Hubbard's *e-meter* is purported to detect truth and falsehood in a manner similar to Hawkins' muscle test.[30] As author and former Scientologist, William S. Burroughs, wrote, "The E-Meter is among other things a reliable lie detector in expert hands…With this simple device any organization can become a God from whom no thought or action can be hidden."[31] Hawkins wrote a book titled *The Eye of the I: From Which Nothing is Hidden*.[32] Also similar in both teachings is what Hubbard called a *suppressive person*, or a person with an *antisocial personality*—such as Adolf Hitler—who comprise roughly 2.5 percent of the population.[33] Hawkins has written that

> …the extreme negativity of a few perverse individuals can sway entire cultures and produce a global drag on the general level of consciousness, as history illustrates all too well. Kinesiological testing indicates that a mere 2.6 percent of the human population, identifiable by an abnormal kinesiological polarity (testing strong to negative attractors and weak to positive attractors), accounts for 72 percent of society's problems.[34]

Associated with these concepts is the Scientology practice of *disconnection*, or in Hawkins' teachings of avoiding anything that, and anyone who, is considered to *calibrate* below 200 or as negative.[35] Also comparable to Hawkins' work, Hubbard's *Know-to-Mystery Scale* places *know*

(or certainty) at the top of the tone scale alongside the highest tone, *serenity of beingness*.[36]

While a direct influence from Hubbard's writings to Hawkins has not been definitively established, it seems a possibility. Nevertheless, Hawkins was indirectly influenced by Hubbard through the respective work of Vern Black and Lester Levenson.

Scott Jeffrey notes that it was Vern Black's *integrity tone scale* that "put the pieces together" for Hawkins, and "formed the initial framework" of his map of consciousness.[37] Jeffrey further states in a footnote that Hubbard's scale was likely the original and that Hubbard probably borrowed his scale from other sources. Both of these statements are correct; although, Hubbard seems to have elaborated his scale from his initial sources (for example, among the fifty-nine tones, he includes below *body death* such curious emotions as *owning bodies*, *controlling bodies*, and *being objects*), whereas Black, Levenson, and perhaps Hawkins, appear to have not to a similar degree.

Vern Black's integrity tone scale directly used most of Hubbard's full tone scale, as well as other aspects of Hubbard's *technology*. Black worked for Werner Erhard and *est* (Latin for "it is," and an acronym for Erhard Seminars Training). Est was an influential seminar of the Human Potential Movement throughout the 1970s and early 1980s; it continues today in modified form as personal development programs offered by Landmark Worldwide. Hawkins took the est training in 1975, and referred to it in lectures.[38] Some features of the training that Erhard emphasized that seem to have stayed with Hawkins include a notion of *context*, and each at times expressed a similar straightforward or gruff manner.[39]

Black acknowledged Erhard as a source for his scale.[40] Erhard studied Hubbard's Scientology, and the est training retained several of its elements, such as a stated emphasis on integrity, a confrontational style known as *bullbaiting* found in Scientology communication courses, and a robust interpretation of the relationship between personal responsibility and victimhood (such that Erhard asserted that Jewish people were responsible for their experiences, and even deaths, in

Nazi concentration camps).[41] Erhard has stated:

> I am not surprised that people find traces of Scientology in *est*. In *est* we use variations of some of the Scientology charts, and as a result the terminology overlaps a bit. In essential respects, however, the two are different…
>
> Hubbard seems to have no difficulty in codifying the truth and in urging people to believe it. But I suspect all codifications, particularly my own. In presenting my own ideas, I emphasize their epistemological context. I hold them as pointers to the truth, not as the truth itself.
>
> I don't think that anyone ought to believe the ideas that we use in *est*. The *est* philosophy is not a belief system and most certainly ought not to be believed. In any case, even the truth, when believed, is a lie. You must *experience* the truth, not *believe* it.
>
> So in *est*, by contrast to Scientology, the epistemology is altered from a well-conceived belief system to something other than belief, to a context in which one is sensitive to the dangers and pitfalls of any and all beliefs and belief systems.
>
> As a result of these differences…my relationship to Scientology differs from my relationship to Zen. Of all the disciplines that I practiced, studied, learned, Zen was the *essential* one…
>
> Scientology sees the world through a well-developed belief system, and its context is survival. Neither belief system nor survival are important in *est* and in Zen.[42]

Both Erhard and est were included on the so-called "Scientology enemies list," apparently due to a perceived misappropriation of some of Hubbard's proprietary materials.[43] It has been documented that some Scientologists attempted to ruin Erhard's career.[44]

Like Erhard, and Hubbard before him, Black—and later Hawkins—emphasized being "above the line" of basic integrity.[45] Black writes that he had developed his idea of *states of integrity*, "ranging from the lowest possible level of consciousness to the one with the most freedom,"[46] through working with Erhard, and that he combined this with Hubbard's emotional tones found in Ruth Minshull's book *How to Choose Your People*.[47] This latter claim appears to be disingenuous, however, as Black made use of the majority of the fifty-nine tones given in Hubbard's full tone scale, whereas Minshull's book discussed an abbreviated version with merely sixteen tones.[48]

Furthermore, apparently through Erhard, Black borrowed Hubbard's notion of *conditions of existence*. Black's ten states of integrity are given in ascending order as: *disloyalty*, *adversary*, *uncertainty*, *detriment/responsible*, *non-existence*, *danger*, *emergency*, *normal*, *abundance*, and *empower/source*.[49] Hubbard's twelve conditions of existence are: *confusion*, *treason*, *enemy*, *doubt*, *liability*, *non-existence*, *danger*, *emergency*, *normal operation*, *affluence*, *power*, and *power change*.[50]

It has been reported that "Black estimates that 80% of the world's population is operating in the state of Disloyalty across six bands as their native state."[51] This resonates with Hawkins' determination that "85 percent of the human race calibrates below the critical level of 200, while the overall average level of human consciousness today is approximately 207."[52] Also similar to Hawkins' map, regarding Black's scale it has been further stated, "By accurately detecting the level of integrity functioning for your self and other people, you can know exactly how much they trust themselves, how much you can trust them, and how to relate with them to maximize the optimal living and integrity for all related."[53]

Lester Levenson (1909-1994) was one of the primary teachers of Hawkins' life.[54] As with Black and Erhard, Levenson was also familiar with Hubbard's Dianetics and Scientology.[55] Note further that Levenson had his reported initial transformational experience in 1952, before becoming a teacher, and after Hubbard's full tone scale had been published in 1951.[56] Levenson's AGFLAP-CAP (that is, *Apathy*, *Grief*, *Fear*, *Lust*, *Anger*, *Pride-Courageousness*, *Acceptance*, *Peace*) chart of emotions also seems to derive from Hubbard's scale.[57] As with Erhard and others who were perceived to have misappropriated Hubbard's materials, Levenson and the Sedona Institute were included on the Scientology enemies list.[58]

Levenson's chart also had greater influence on Hawkins' map than has been previously noted by Jeffrey and others.[59] In addition to the basic AGLFAP-CAP model derived from Hubbard, a number of related synonyms had been elaborated, and these also seem to have been borrowed by

Hawkins. The verbatim borrowings, from lowest to highest on Hawkins' map, are as follows: Hopeless, Regret, Craving, Indifferent, Demanding, Understanding, Loving, Complete, and Serenity. There are also more than a dozen variations utilized, including: Guilt (Guilty), Anxiety (Anxious), Disappointing (Disappointed), Hate (Hatred), Aggression (Aggressive), Optimism (Optimistic), Harmonious (Harmony), One (Oneness), Joy (Joyful), All-Being (Well-being and Being), Perfect (Perfection), Enlightenment (Enlightened), and Pure Consciousness (Pure).[60]

It seems inconsistent with Hawkins' system that he borrowed material directly from Black and Levenson, and indirectly from Hubbard. This is because Hawkins *calibrated* using *Hawkins applied kinesiology* his own work remarkably high on his scale; e.g., *I: Reality and Subjectivity* at 999.8 (nearly at the level of Jesus Christ and the Buddha, for example). Yet he calibrated Werner Erhard, ho influenced Black, at 510 (in the *love* level) and dropping to 175 (*pride*), and est at 400 (*reason*). Lester Levenson was similarly determined to be at 505 and fell to 180, with Sedona Releasing at 490. And L. Ron Hubbard—the initial source of Black, Levenson, and ultimately Hawkins' respective scales—went from a calibration of 410 (in the *reason* level) to 145 (above *desire* and just below *anger*), with Scientology at 195 (above pride and below the level courage and truth).[61] It is further noteworthy to place emphasis on integrity and not cite one's sources, which is apparently the case, in varying degrees, for each scale developer: Hubbard, Black, Levenson, and Hawkins.

Several other scales appear to have origins, direct and/or indirect, in Hubbard's tone scale, including the *emotional guidance scale* found in another Hay House book endorsed by Wayne Dyer, *sk and It is Given* by Esther and Jerry Hicks.[62] One recent rendering, *the vitality tone and attitude scale*, attempts to incorporate many such scales into one, and cites as sources Black, Hawkins, Hicks, and Hubbard, among others.[63]

The *level of soul evolvement* scale, cited by Jeffrey as one of the three main influences for Hawkins' map, remains of relatively mysterious origins; however, our current best guess is that Hawkins himself may be the primary author.[64] We were able to obtain a copy by way of Hawkins'

longtime friend, J. R. “Randy” Richmond.[65] The scale ranges from 100 to 800. From 100-200 is *minimal comprehension* (accounting for 1/2% of humanity). 200-300 is, gradually, *unskilled*, *skilled*, and *highly skilled* (80% of humanity), and is further described as “progressively learning control of material world.” 300-400 are the levels of *memory*, *pre-intuition*, *intuition*, and *logic and reason* (17% of humanity), which are also described as “learning the use and control of mind.” 400-500 is *transition to higher mind*, *curiosity*, *organization*, *personality*, *inspiration*, and *insight* (levels 400-800 inclusively account for the remainder of humanity, 2 ½%). 500-600 is *spiritual awareness*. 600-700 is *cosmic awareness*. And 700-800 is *mastership*.

The scale is primarily correlated with workplace and professional ability: “The description indicates the capacity of an individual[;] the other measurements confirm the person is effectively using this mental potential.” *Minimal comprehension*, above the sole person who was “Lowest ever measured” at 118, ranges from 180-200, and is “Often called severely or profoundly retarded in our society.” *Unskilled*, ranging from 200-240, has a “Capacity for basic office and factory work…can perform repairs and drive and operate machinery.” *Skilled*, 240-270, makes for “Excellent office and factory workers, mechanics, machinists, bookkeepers, salesmen, carpenters, machine operators, drivers. Effective in all trades, in farming, nursing, hotel operations, small businesses…” *Highly skilled*, 270-295, has the “Finest precision skills. Skilled as watchmakers, machinists, auto mechanics, electronic and TV repairmen, and in the trades. Office managers, secretaries, teachers, hotel operators, chefs, salesmen, draftsmen, and small business operators.” *Memory*, 295-310, “May be dancers, boxers, race drivers, test pilots, escrow clerks, accountants, or evangelists. This range has a fine clothes sense and is excellent at languages…clothes designers, interpreters, and models.” *Pre-intuition*, 310-330, finds “artisans, landscapers, electronic technicians, cabinet makers, decorators, therapists, sales managers, department heads, designers, engineers, business or factory managers.” *Intuition*, 330-370, includes “doctors, attorneys, counselors, designers, scientists, detectives, teachers, vice presidents, and department managers.” At the level of *logic and reason*,

370-395, “Individuals are secure in their intellectual authority, enabling this top 5% of humanity to excel in all professions. Successful scientists, historians, researchers, business managers, lecturers, professors, engineers, designers, and medical leaders are in this range.” *Transition to higher mind*, 395-410, “Expanded vision makes this group of pioneers in ‘new’ concepts for humanity. The positions: editors, lecturers, doctors, attorneys, news commentators, scientists, inventors, innovators. Top in all professions.” *Curiosity*, 410-430, “Outstanding performance and leadership in all fields (Natural healers are at 428).” *Organization*, 430-440, “Broad management capacity…Great corporation executives, administrators, heads of government. Leaders in all professions.” *Personality*, 440-460, includes “World leaders, corporation executives; top professional people.” *Inspiration*, 460-480, “Beginning the withdrawal from leadership, inspiring others to lead.”

At this point the scale begins to get more explicitly spiritual and paranormal. Though the foregoing abilities may be correlated with established measurements, such as intelligence quotient (IQ) or emotional intelligence (EI or EQ), the scale seems to diverge from the typical spiritual teaching that we, or our respective *consciousness levels*, are not what we do for a living. That is, the scale typically associates *being*—indeed, *soul*—with *doing*. It also accords with the title of Hawkins’ unpublished manuscript, “Success is for the Few.”[66]

To continue, *insight*, 480-495, “Clairvoyance – seeing into the past, present, and future (peak is at 482).” *Spiritual awareness*, 500-600, “People at this level have outgrown personality limitations, and are effective in more than one field of activity. Great composers and spiritual leaders are in this range. Those over 575 see the totality more clearly and form guiding principles for humanity.” *Cosmic awareness*, 600-700, “The function, purpose, and responsibility of people at this level is completely under the guidance of the ‘Higher Consciousness.’ The great painters have been in this range.” *Mastership*, 700-800, “The interest and activity of people at this level provides guidance and direction for hundreds and perhaps thousands of years.” These last level descriptions are especially reminiscent of familiar Hawkins teachings.

Richmond, as indicated by Jeffrey, stated that he believed that the level of soul evolvement scale was part of the system of Theosophy. This turns out not to be the case, though.[67] When this was reported to Richmond, along with noting that it also does not derive from other esoteric systems, including Anthroposophy or Rosicrucianism, he suggested that the scale perhaps had origins in Transcendentalism.[68] Yet, this also is not the source.[69] Some of the clues as to its provenance are that, "it appears to be from a self-printed manuscript, otherwise it would have the title of the book, from whence it comes, either at the top or at the bottom;"[70] and "it looks like some kind of 70s-80s era diagram out of an old paper newsletter. Maybe something like the newsletter from…[a] fringe group of some kind."[71]

The scale thus might have origins in a New Age newsletter, perhaps from Sedona, and may have been elaborated on by Hawkins. Possibly, and it seems most likely, it is substantially or wholly an original work of Hawkins, which he may have printed himself, and based in part on some New Age or esoteric concepts and a traditional view of workplace and professional ability; the only known source for the scale at this time is Hawkins. Some further evidence to support this possibility is that the final column of the scale is titled *personality coefficient*, a term of art from psychology rather than the New Age, with handwritten numbers under it ranging from 10.0 to 80.0, corresponding to the levels 100 to 800. This term seems to derive from clinical psychologist Walter Mischel, who, in 1968, significantly affected the typical assumptions of personality psychology.[72] The term is considered derogatory, however. In the person-situation debate in psychology,[73] regarding which best predicts behavior—an individual's personality traits (e.g., the established "Big Five" of openness, conscientiousness, extraversion, agreeableness, and neuroticism[74]) or the situation in which she finds herself—it has been suggested that personality coefficient "statistically accounts for only about 10% of the variance in behavior," as "trait measures do not predict behavior well."[75] That is, situations may provide opportunities that might be acted on, though one may not predict such behavior based solely on a person's personality traits; situations may be, at times, apparently more

powerful than one's character traits. (For example, I understand that there have been cases of televangelists who steal from church donation funds that were not easily accounted for and were readily accessible; a solution found by other televangelists was to avoid such situations, rather than allow themselves to experience a temptation.) If this finding is correct, though Hawkins may have been exposed to and included the term on the level of soul evolvement scale, the term is nevertheless conceptually at odds with the scale and Hawkins' map, as well as perhaps one of his central theses in *Power vs. Force: The Hidden Determinants of Human Behavior*; namely, that a proposed level of consciousness will necessarily predict with accuracy human behavior. This is because "a considerable amount of behavior remains that single trait scores do not explain."[76] Additionally, the scale incorrectly records personality coefficients, which signify the degree of correlation, ranging from 0-1, between personality traits and behaviors in given situations. For example, the scale denotes 30.0 and 40.0, rather than the correctly written values of .30 and .40; Hawkins is recognized to have made similar mistakes in his known work.[77] The level of soul evolvement scale thus seems to be a sort of proto-map of consciousness.

When Richmond was asked if he knew if Hawkins himself worked at all on the scale, and also if Richmond knew of a possible definite connection between Hawkins and Hubbard's writings—rather than simply by way of Black and Levenson—Richmond did not respond. Incidentally, Richmond, similar to Hawkins, earns income by helping people with a New Age system;[78] and he has at least one questionable credential. To wit, Richmond's website states, "He is an Egyptologist with the University of Arizona…"[79] However, two separate personnel from the University of Arizona stated that they do not have his name included anywhere on the University's listings or website.[80]

In conclusion, though a hierarchical distinction separating positive and negative emotions preceded Hubbard -- rooted strongly in Freud's division between the conscious and unconscious minds[81]-- that which seems relatively unique about Hubbard's scale is a critical juncture between

positive and negative emotions. This influence was retained in Black, Levenson, and Hawkins' respective scales. However, Hubbard's scale is based most fundamentally on the Hippocratic system of humors and their associated four temperaments, which did not contain such a distinction. The original system dates back to classical antiquity, lasted throughout the Middle Ages, Renaissance, and early modern period (including the Age of Discovery, Protestant Reformation, and Age of Enlightenment), and carried further into the modern era (with the beginning of the Industrial Revolution) up until the scientific understanding of medicine began replacing it in the early 19th century.[82] The Hippocratic humoral theory and its associated four temperaments as given by Galen did not include a notion of hierarchy among the personality types, but rather maintained an emphasis on moderation, integration, and balance of the humors to inculcate healing. Contemporary formulations, rooted in part on the classic system, that maintain this healthy respect for individual characteristics and balance include the Myers-Briggs Type Indicator based on the work of Carl Jung, and the Keirsey Temperament Sorter.[83] Such systems include an understanding of "I'm okay, you're okay," rather than one character type somehow being superior or inferior to another, or one temperament in some way being right and the other wrong.[84] It could be argued based on the original Hippocratic model that such a hierarchical ordering of emotions might actually be unhealthy for people, since it is not based on moderation and balance, which were viewed as the means to health. An example of this may be when during an infamous television appearance in 2005, celebrity Scientologist Tom Cruise enthusiastically declared his newfound love for Katie Holmes while jumping on Oprah Winfrey's couch. This was perceived as *high-toned* behavior by his fellow Scientologists; yet, many viewers considered it to possibly reflect of an unstable personality.[85] The informal phrase *jump the couch*, which is defined as "to exhibit frenzied or aberrant behavior that makes others think one is insane," was coined in reference to the Cruise incident.[86] However, the traditional sense of *high toned* referred not to shallow (*levitas*), but rather to deep (*gravitas*)—such as religious or moral—matters.[87] Of the three maxims known to have been inscribed on the Temple

of Apollo at Delphi—including the renowned "know thyself," and a somewhat obscure injunction against hubris—is "nothing in excess."[88] This concept is also represented in other diverse systems of thought, including Aristotle's golden mean, Kongzi's (i.e., Confucius) Doctrine of the Mean, Daoist notions of harmony, and the Buddha's Middle Way. Moreover, preeminent humanistic psychologist Carl Rogers offered an important alternative to Freudian psychoanalysis with his client-centered (or person-centered) therapy, which sought to bring healing by way of providing a context of *unconditional positive regard*; that is, Rogers saw "acceptance as the ultimate liberating force."[89] It is this acceptance of who we are, coupled with moderation, integration, and balance, that brings about lasting—rather than only temporary—healing, transformation, love, peace, and enlightenment.[90]

Hawkins has famously stated, "We change the world not by what we say or do but as a consequence of what we have become."[91] This may be relatively true. Yet, Galen reminds us that "growth is characteristic of those things whose forms have been completed," and "that which *is* grows, and that which *is not* becomes."[92] Similarly, the regarded Indian sage Ramana Maharshi answered in relation to questions about knowing the ultimate reality, Brahman, and attaining the goal, "It is not a matter of becoming but of Being…There is nothing to be attained. You *are* the Self."[93]

Bibliography

Aletheia, Arjuna. *Secrets of David R. Hawkins: Hawkins Applied Kinesiology*. Aletheia Pub., 2014.

Bartley III, William Warren. *Werner Erhard, the Transformation of a Man: The Founding of Est*. New York: C.N. Potter, 1978.

Black, Vern. *Handbook for the Integrity Tone Scale*. San Francisco: Vern Black and Associates, 1984.

--------. *Love Me? Love Yourself*. San Francisco: Vern Black and Associates, 1984.

Burger, Jerry M. *Personality*. Belmont, CA: Wadsworth, [2008], 2011.

Bynum, William. *The History of Medicine: A Very Short Introduction*. New York: Oxford University Press, 2008.

Keirsey, David. *Please Understand Me II: Temperament, Character, Intelligence*. Del Mar, CA: Prometheus Nemesis, 1998.

Grace, Fran. "The 'Map of Consciousness': A New Paradigm for Mysticism and Healing." *Perceiving the Divine through the Human Body: Mystical Sensuality*. Eds. Thomas Cattoi and June McDaniel. New York: Palgrave Macmillan, 2011. 197-221.

Harris, Thomas. *I'm OK--You're OK*. New York: Harper Perennial, [1967], 2011.

Hawkins, David R. *Power vs. Force: The Hidden Determinants of Human Behavior*. Carlsbad, CA: Hay House, Inc., [1995], 2012.

--------. *Power vs. Force: The Hidden Determinants of Human Behavior, Author's Official Revised Edition*. Sedona, AZ: Veritas Publishing, [1995], 2012.

Hicks, Esther and Jerry. *Ask and It is Given: Learning to Manifest Your Desires*. Carlsbad, CA: Hay

House, Inc., 2004.

Hubbard, L. Ron. *Dianetics: The Evolution of a Science*. Los Angeles: Bridge Publications, Inc., [1950], 2007.

--------. *Dianetics: The Modern Science of Mental Health*. Los Angeles: Bridge Publications, Inc., [1950], 2007.

--------. *Dianetics: The Original Thesis*. Los Angeles: Bridge Publications, Inc., [1948], 2007.

--------. *Science of Survival: Prediction of Human Behavior*. Los Angeles: Bridge Publications, Inc., [1951], 2007.

Jeffrey, Scott. *Doctor of Truth: The Life of David R. Hawkins*. Creative Crayon Publishers, 2012.

--------. *Power vs. Truth: Peering Behind the Teachings of David R. Hawkins*. Creative Crayon Publishers, 2013.

Minshull, Ruth. *How to Choose Your People*. Ann Arbor, MI: Scientology Ann Arbor, 1972.

Pressman, Steven. *Outrageous Betrayal: The Dark Journey of Werner Erhard from est to Exile*. New York: St. Martin's Press, 1993.

Reitman, Janet. *Inside Scientology: The Story of America's Most Secretive Religion*. Boston: Houghton Mifflin Harcourt, 2011.

Rogers, Carl. *On Becoming a Person: A Therapist's View of Psychotherapy*. New York: Houghton Mifflin Company, [1961], 1995.

Spyridakis, Stylianos V., and Bradley P. Nystrom. *Ancient Greece: Documentary Perspectives*. Dubuque, IA: Kendall/Hunt Pub., [1985], 1997.

Stevenson, Angus, and Christine A. Lindberg, eds. *New Oxford American Dictionary*. Oxford: Oxford University Press, 2010.

The Cambridge Illustrated History of Medicine. Ed. Roy Porter. New York: Cambridge University Press, 1996.

The Century of the Self. Dir. Adam Curtis. BBC Four, 2002.

Transformation: The Life and Legacy of Werner Erhard. Dir. Robyn Symon. Screen Media Films, 2007.

Urban, Hugh B. *The Church of Scientology: A History of a New Religion*. Princeton, NJ: Princeton University Press, 2011.

Wright, Lawrence. *Going Clear: Scientology, Hollywood, and the Prison of Belief*. New York: Alfred A. Knopf, 2013.

Notes

---

[1] Scott Jeffrey, *Doctor of Truth: The Life of David R. Hawkins* (Kingston, NY: Creative Crayon Publishers, 2012), 269-70; Scott Jeffrey, *Power vs. Truth: Peering Behind the Teachings of David R. Hawkins* (Kingston, NY: Creative Crayon Publishers, 2013), 52-54.

[2] Other sources who have previously noted a connection between Hawkins' map and Hubbard's tone scale include: Phoenix Potter, "David R. Hawkins," Cult Education Institute (December 30, 2005), http://forum.culteducation.com/read.php?12,13156,page=1; Mary-Sue Haliburton, "Review:David R. Hawkins:Power vs Force," Pure Energy Systems Wiki (September 24, 2006), http://peswiki.com/index.php/Review:David_R._Hawkins:Power_vs_Force; Jody Radzic, "Calibrate *This!*", *Guruphiliac* (April 23, 2007), http://guruphiliac.blogspot.com/2007/04/calibrate-this.html; John Smith, "The Emperor's New Clothes — David Hawkins' absolute calibration of truth," *EnergyGrid Magazine* (September 2007), http://www.energygrid.com/spirit/2007/09ap-davidhawkins.html (each accessed March 6, 2014).

[3] Lawrence Wright, *Going Clear: Scientology, Hollywood, and the Prison of Belief* (New York: Alfred A. Knopf, 2013), 57-58.

[4] L. Ron Hubbard, *Dianetics: The Original Thesis* (Los Angeles: Bridge Publications, Inc., [1948], 2007), 59. Hawkins makes similar assertions regarding his map being clinical and based on observation.

[5] Jon Atack, "Possible Origins of Dianetics and Scientology," http://home.snafu.de/tilman/j/origins6.html (accessed December 5, 2013). Atack is also the author of *A Piece of Blue Sky*, which has been highly praised by Steven Hassan, a mental health counselor and preeminent expert on new religious movements.

[6] William Bynum, *The History of Medicine: A Very Short Introduction* (New York: Oxford University Press, 2008), 9-10.

[7] Roy Porter, ed., *The Cambridge Illustrated History of Medicine* (New York: Cambridge University Press, 1996), 58, 92, 247.

[8] David Keirsey, *Please Understand Me II: Temperament, Character, Intelligence* (Del Mar, CA: Prometheus Nemesis, 1998), 23.

[9] Atack had previously determined, "The humours are: phlegmatic (corresponding to Hubbard's 'apathy'); melancholic (Hubbard's 'grief'); choleric (Hubbard's 'anger'); and sanguine (Hubbard's 'cheerfulness')." Atack, "Possible Origins of Dianetics and Scientology," http://home.snafu.de/tilman/j/origins6.html (accessed March 6, 2014). While we agree with Atack's determinations of sanguine (cheerfulness) and choleric (anger), *grief* was not included in Hubbard's earliest formulations of his tone scale. To have been influenced by Pavlov and the Hippocratic system in the beginning phases of the scale's development, then, it seems probable that melancholic may best fit with apathy, leaving phlegmatic as boredom. Although, perhaps it is best rendered as melancholic (boredom) and phlegmatic (apathy), but this seems less likely.

[10] Porter, *The Cambridge Illustrated History of Medicine*, 11.

[11] Bynum, *The History of Medicine*, 13.

[12] See, for example, Fran Grace, "The 'Map of Consciousness': A New Paradigm for Mysticism and Healing," *Perceiving the Divine through the Human Body: Mystical Sensuality*, eds. Thomas Cattoi and June McDaniel (New York: Palgrave MacMillan, 2011), 197-221. Dr. Grace seems to be doing excellent work with her students, especially in regard to contemplative and meditative practices. She also has a keen reading of historical mystics. Yet, this and several of Dr. Grace's articles, as well as forewords she has written for some of Dr. Hawkins' books, seem to unreflectively accept without further investigation Dr. Hawkins' possibly unlikely statements. This perhaps is surprising for a scholar of her background, and may speak to matters such as people's transcendent yearnings, the postulated compartmentalization of one's mind in regard to religious beliefs, Dr. Hawkins' charisma, and a held value for transformation over uncomfortable facts. Dr. Grace seems to be, though probably unintentionally, in the curious position of accepting of her beloved spiritual teacher that which she ought not to accept of her undergraduates: academic dishonesty, including plagiarism, fabrication, and deception. She has also assented to a duty at her university to allow minority views, part of intellectual honesty, which she does not seem to accept in regard to her spiritual teacher. See "Academic Honesty," *2012-2014 University of Redlands Catalog*, 12-19, http://www.redlands.edu/docs/Academics/bm2-REG-12-002_Catalog_2012-14-072712_r6b.pdf ; and Fran Grace,

"Recent Articles," *Inner Pathway*, http://www.innerpathway.com/publications/recent-articles.html (both accessed February 1, 2014). Catherine Tomas at Oxford University wrote of Dr. Grace's chapter in *Perceiving the Divine through the Human Body*, "The article demoralizes the reader through its lack of critical engagement with the material it looks to valorize. The result is neither a convincing mystical testimonial nor an academic chapter; rather, the article reads like an evangelical hagiography supported by pseudo-science;" see "Book Review: Perceiving the Divine through the Human Body: Mystical Sensuality," Academia.edu, 170, http://www.academia.edu/5220549/Book_Review_Perceiving_the_Divine_through_the_Human_Body_Mystical_Sensuality (accessed

February 24, 2014). Incidentally, Dr. Grace received her doctorate from Princeton Theological Seminary, which is also where Dr. Hawkins critic Rev. Robert Pardon of the New England Institute of Religious Research and MeadowHaven earned his Master of Theology (Th.M.); see "Fran Grace," University of Redlands, http://www.redlands.edu/academics/college-of-arts-sciences/undergraduate-studies/religious-studies/2179.aspx#.Uu1c5D1dWt0; "Robert Pardon," NEIRR, http://neirr.org/pvita.htm (both accessed February 1, 2014); and "The People," MeadowHaven, http://www.meadowhaven.org/people.html (accessed March 6, 2014). It is noteworthy, however, that from what we understand, Dr. Fran Grace seems to be an overall exceptional scholar of mysticism, a beloved professor, a compassionate individual, and a wonderful person.

[13] L. Ron Hubbard, *Dianetics: The Evolution of a Science* (Los Angeles: Bridge Publications, Inc., [1950], 2007), 92.

[14] L. Ron Hubbard, *Dianetics: The Modern Science of Mental Health* (Los Angeles: Bridge Publications, Inc., [1950], 2007), 30-31.

[15] Ibid., 31, 136, 350.

[16] Ibid., 31.

[17] Ibid,, 307.

[18] Ibid., 486.

[19] L. Ron Hubbard, *Science of Survival: Prediction of Human Behavior* (Los Angeles: Bridge Publications, Inc., [1951], 2007), 13-14, 46.

[20] Ibid., 33.

[21] Ibid., 51.

[22] Ibid., 33, 141-43.

[23] David R. Hawkins, *Power vs. Force: The Hidden Determinants of Human Behavior* (Carlsbad, CA: Hay House, Inc., [1995], 2012), 80.

[24] Hubbard, *Science of Survival*, 151-53; Hawkins, *Power vs. Force*, 99.

[25] Hubbard, *Science of Survival*, 152. This has more recently been an area of particular concern, since Hubbard—writing in 1951—considered that people who are homosexual are below 2.0. For further discussion, see Janet Reitman, *Inside Scientology: The Story of America's Most Secretive Religion* (Boston: Houghton Mifflin Harcourt, 2011); Wright, *Going Clear*; and Wright, "The Apostate:Paul Haggis vs. the Church of Scientology," *The New Yorker* (February 14, 2011), http://www.newyorker.com/reporting/2011/02/14/110214fa_fact_wright (accessed March 6, 2014).

[26] Multiplying by one hundred is not the only alteration. For example, -0.2 to 20 is not precise since the tone is a negative number (thus the level would be "-20"), but without the minus symbol this works. Also, 0.05 to 50 and 0.03 to 30 is a multiplication of one thousand. 2.0 is labeled *antagonism* by Hubbard (which is related to *anger* for Hawkins), and level 200 is called *courage* by Hawkins, deriving from Lester Levenson's alteration of Hubbard's tone scale.

[27] This is the only instance of "75" appearing on the tone scale.

[28] Please search images online to compare side-by-side the tone scale and map of consciousness. For example, "emotional tone scale" ~~https://duckduckgo.com/?q=emotional+tone+scale~~ and "map of consciousness david r. hawkins" ~~https://duckduckgo.com/?q=map+of+consciousness+david+r.+hawkins~~. The map does not seem to stay too long on particular websites, since Veritas Publishing actively files with Google Digital Millennium Copyright Act (DMCA) complaints to protect its copyright of—and associated profits from—the map of consciousness. See "Chilling Effects," https://www.chillingeffects.org/search.cgi?search=david+r.+hawkins (accessed July 9, 2014). The map has apparently changed sufficiently to not violate the Church of Scientology's copyright of the tone scale; as a notoriously litigious organization—not entirely dissimilar in this regard to Veritas—the Church would have almost certainly taken legal action if it could. Furthermore, such terms as "beingness" seem to have carried over from Hubbard through Levenson and Erhard into Hawkins' work, such as in Hawkins' book *Letting Go: The Pathway of Surrender*, which is apparently directly plagiarized from the work of Levenson. In *Doctor of Truth*, Jeffrey notes that Hawkins was a student of Levenson (whom Jeffrey usually refers to by the pseudonym, "Sam") from 1976-1984. Hawkins moved to Sedona to follow Levenson (to prepare for the "end times"), and lived in one of his homes. Jeffrey writes, "With unbridled enthusiasm, David used his credibility as a psychiatrist to promote [Levenson] and his work, offering talks and seminars, conducting radio interviews, and even penning a 75,000-word manuscript based on [Levenson's] work (the manuscript was never published)" (233). Since the time Jeffrey wrote this, however, the manuscript was edited and published as *Letting Go*. Yet, Hawkins does not once mention in the work Levenson. See an interview Hawkins gave in the 1980s regarding Levenson, "David Hawkins Interview 1.wmv," YouTube (July 1, 2010), https://www.youtube.com/watch?v=qhfdjq7KRPA (accessed March 25, 2014). See also "About Releasing," The Lester Levenson Official Website (2013), http://www.lesterlevenson.org/about-releasing.php (accessed March 25, 2014). An example of Levenson's teachings found in Hawkins' is regarding people being "Infinite Beings." However, by definition, there could only be one Infinite Being. This point, incidentally, coincides with the wisdom traditions and perennial philosophy, such as found in works by Sri Ramana Maharshi and many others. From this perspective, there also would be no "levels" of

enlightenment—for example, Love, Peace, and Enlightenment are simply synonyms rather than levels for true teachers such as the Maharshi—since enlightenment is One; but there may be accepted stages of development prior to enlightenment, which may not fit Hubbard's tone scale or Hawkins' map.

[29] Hubbard, *Science of Survival*, 156-57.

[30] For additional information on Hawkins' muscle test, please read Arjuna Aletheia, *Secrets of David R. Hawkins: Hawkins Applied Kinesiology* (Aletheia Pub., 2014). For further reading on the e-meter, see Robert Todd Carroll, "e-meter (electro-psychometer)," *The Skeptic's Dictionary* (January 15, 2014), http://www.skepdic.com/emeter.html (accessed February 4, 2014). One may note that it is stated that both Hawkins applied kinesiology and the e-meter are considered incorrectly by some to work, due to what is known as *ideomotor effect*, or the unconscious influence of body movements.

[31] Hugh B. Urban, *The Church of Scientology: A History of a New Religion* (Princeton: Princeton University Press, 2011), 106-07.

[32] It is noteworthy that Christian mystic Meister Eckhart relied on neither *Hawkins applied kinesiology* (the term we have chosen to give to Hawkins' muscle test) nor an e-meter, yet is considered to have had nothing concealed from him by God, as suggested by the title of a collection of his teachings, *Meister Eckhart, from Whom God Hid Nothing* (Boston: Shambhala, 1996).

[33] "Suppressive Person," Wikipedia (November 8, 2013), http://en.wikipedia.org/wiki/Suppressive_Person (accessed February 4, 2014). A curious point here, though, is that Hubbard and Scientology are strongly opposed to psychiatry, typically considering psychiatrists as *suppressive*, yet Hawkins was a psychiatrist. (Note that we have chosen to cite Wikipedia for typically less essential references.)

[34] Hawkins, *Power vs. Force*, 105-06. Note that the Veritas Publishing 2012 edition is altered slightly from the Hay House 2012 edition; for example, the former omits the word "perverse," and uses "kinesiologic" instead of "kinesiological."

[35] For example, Hubbard's appointed official biographer, Gerald Armstrong, lost his faith in Scientology after discovering facts that did not accord with Hubbard's statements; this also happened with Hawkins and Scott Jeffrey. One such instance of discrepancy between the respective idealized pictures of these teachers and reality is that each received a Ph.D. from an unaccredited "diploma/degree mill." Armstrong and Jeffrey, both biographers of integrity, maintained a preference for biography to hagiography (i.e., idealized biography); and each faced consequences, though of varying degree, from their respective communities. See Urban, *The Church of Scientology*, 9; Consciousness Project, http://consciousnessproject.org/ (accessed February 16, 2014); "Disconnection," Wikipedia (December 28, 2013), http://en.wikipedia.org/wiki/Disconnection (accessed February 4, 2014); "Sequoia University," Wikipedia (November 8, 2013), http://en.wikipedia.org/wiki/Sequoia_University (accessed February 16, 2014); and "Columbia Pacific University," Wikipedia (January 5, 2014), http://en.wikipedia.org/wiki/Columbia_Pacific_University (accessed February 24, 2014).

[36] "Know-To-Mystery Scale," Refund and Reparation, http://www.carolineletkeman.org/archives/6327 (accessed February 16, 2014). Hawkins' map might also be compared to Hubbard's *bridge to total freedom*; see http://www.scientologymyths.info/definitions/gradechart.html (accessed February 16, 2014). Some other passing similarities between Hubbard and Hawkins are that each portrayed himself as an expert on many subjects, smoked cigarettes, served in the U.S. Navy during WWII, married three times, and while each was apparently publicly perceived by students in general as a sort of savior, in their respective private lives both had a child who committed suicide. See "L. Ron Hubbard," Wikipedia (January 21, 2014), http://en.wikipedia.org/wiki/L._Ron_Hubbard (accessed February 16, 2014); Jeffrey, *Doctor of Truth*; and Jeffrey, *Power vs. Truth*. Again, the differences between the two teachers remain many, such as a belief in science fiction (rather than simply pseudoscience) as science fact in Hubbard's work, and Hawkins earned a medical degree while Hubbard did not finish college; and most notably in the robust organizational structure implemented by Hubbard, rather than a hierarchical system apparently merely inculcated mentally through books and lectures by Hawkins and perhaps in study groups. Though each seems to have taught absolutism in the form of unquestioning obedience to their teachings, it has not been suggested that the respective teachers, their teachings, and their organizations or study groups are equivalent.

[37] Jeffrey, *Doctor of Truth*, 269-70.

[38] Jeffrey, *Power vs. Truth*, Kindle location 2932. For further information on the Human Potential Movement and est, see the documentary *The Century of the Self* (BBC Four, 2002), directed by Adam Curtis. It is also well worth viewing for those familiar with Hawkins' work to better understand how psychoanalysts perceived the world and used their power. Many insights may be gained, which—due to space—will not be elaborated here; for example, regarding removing people's defenses to control their behavior, purportedly for their own good, and an ironically authoritarian view of democracy that justified such unwarranted manipulation.

[39] Jeffrey, *Doctor of Truth*, 301-02. Erhard—even in his late 70s—seemed yet to have mastered the art of basic etiquette among polite society. See Lucy Kellaway, "Lunch with the FT: Werner Erhard," *Financial Times* (April 28, 2012), http://www.ft.com/intl/cms/s/2/feb214a8-8f88-11e1-98b1-00144feab49a.html#axzz2s6ei68oX (accessed February 1, 2014).

[40] Vern Black, *Handbook for the Integrity Tone Scale* (San Francisco: Vern Black and Associates, 1983), 72-73.

[41] Steven Pressman, *Outrageous Betrayal: The Dark Journey of Werner Erhard from est to Exile* (New York: St. Martin's Press, 1993), 18, 72-75. On Hubbard's tone scale, *victim* is at 0.1.

Press, 1993), 18, 72-75. On Hubbard's tone scale, *victim* is at 0.1.

[42] William Warren Bartley III, *Werner Erhard, the Transformation of a Man: The Founding of Est* (New York: C. N. Potter, 1978), 157-58.

[43] Sue Porter, "SUPPRESSIVE PERSONS AND SUPPRESSIVE GROUPS LIST," Church of Scientology International (September 10, 1991), http://www.antisectes.net/suppressive-groups-and-individual-soed-2830-1991.pdf (accessed December 10, 2013).

[44] For example, see Steven Pressman, *Outrageous Betrayal*, 248; and the documentary *Transformation: The Life and Legacy of Werner Erhard* (Screen Media Films, 2007), directed by Robyn Simon. For related discussion, see Urban, *The Church of Scientology*.

[45] Karl Arnold Belser, "Integrity Tone Scale (Some History)," http://www.karl-belser.com/SevenSteps/IntegrityTone.html (accessed December 10, 2013).

[46] Vern Black, *Love Me? Love Yourself*. (San Francisco: Vern Black and Associates, 1984), 142.

[47] Ibid., 142; Black, *Handbook for the Integrity Tone Scale*, 73.

[48] Ruth Minshull, *How to Choose Your People* (Ann Arbor, MI: Scientology Ann Arbor, 1972), http://www.whale.to/m/minshull.html (accessed December 26, 2013). Minshull had permission to use Hubbard's scale. See also "Tone scale," Wikipedia (April 11, 2013), http://en.wikipedia.org/wiki/Tone_scale (accessed December 26, 2013). Each of these scales—Hubbard's, Black's, Levenson's, and Hawkins'—are available to view online at various websites.

[49] Black, *Love Me? Love Yourself.*, 5; Black, *Handbook for the Integrity Tone Scale*, 69.

[50] "Ethics (Scientology)," Wikipedia (January 18, 2014), http://en.wikipedia.org/wiki/Ethics_(Scientology) (accessed February 16, 2014).

[51] Will Joel Friedman, "Vern Black's Integrity Tone Scale: A Developmental Tool To See How Far You Have Come and What is the Leading Edge For Growth Today," *Walt Roberts on Foment, Movements and Change*, http://waltsearch.wordpress.com/transformation-technologies/integrity-tone-scale/ (accessed January 30, 2014).

[52] Hawkins, *Power vs. Force*, 99. Note that on page 323 of the Hay House 2012 edition, and also in the Veritas Publishing 2012 edition, the calibration level is given as 204.

[53] Friedman, "Vern Black's Integrity Tone Scale," http://waltsearch.wordpress.com/transformation-technologies/integrity-tone-scale/ (accessed January 30, 2014).

[54] Jeffrey, *Power vs. Truth*, 53, *passim.*

[55] Karin A. Wettig, *Lester Levenson's Secret Comeback* (CreateSpace Independent Publishing Platform, 2013), 21, 40; Robert Worstell, "Lester Levenson and Scientology," *Another Midwest Journal* (October 10, 2009), http://worstellr.wordpress.com/2009/10/10/lester-levenson-scientology-story/ (accessed December 1, 2013).

[56] "About Lester," The Lester Levenson Official Website, http://www.lesterlevenson.org/about-lester.php (accessed February 13, 2014).

[57] See http://hootless.com/forum/topics/precious-releasing-things-and among other websites to view the AGFLAP-CAP chart (accessed February 1, 2014).

[58] Porter, "SUPPRESSIVE PERSONS AND SUPPRESSIVE GROUPS LIST," http://www.antisectes.net/suppressive-groups-and-individual-soed-2830-1991.pdf (accessed December 10, 2013). Black is not included on this list, presumably due to not gaining sufficient popularity.

[59] See John Smith, "The Emperor's New Clothes — David Hawkins' absolute calibration of truth," *EnergyGrid Magazine* (September 2007), http://www.energygrid.com/spirit/2007/09ap-davidhawkins.html (accessed March 6, 2014); and Sarlo, "Dr David R Hawkins," Sarlo's Guru Rating Service http://www3.telus.net/public/sarlo/RatingsF.htm#hawk (accessed February 13, 2014).

[60] Susan Kriegler, "How to Release Painful Emotions: The Sedona Method," 18-19 (PDF document found via Google search, February 13, 2014).

[61] "David Hawkins Various Calibrations," http://2travel.org/Files/DHawkins/Calibrate.pdf (accessed February 3, 2014).

[62] Esther and Jerry Hicks. *Ask and It is Given: Learning to Manifest Your Desires* (Carlsbad, CA: Hay House, Inc., 2004), 114.

[63] Stephen Cocconi, "Vitality Tone and Attitude Scale," *Citizen of Earth* (2013), http://www.themichaelteaching.com/michael/the-vitality-tone-scale/ (accessed December 26, 2013). However, perhaps representing an improvement on the earlier models, it is stated that, "No commentary about intelligence, integrity, degree of spiritual consciousness or superiority of human worth is intended or implied."

[64] Of the over fifty queries that we sent in late 2013, we received responses stating that the scale was unfamiliar from Blavatsky.net/Theosophy Foundation of Georgia, Esalen Institute, Gurdjieff Legacy Foundation, Gurdjieff Society, Gurdjieff Studies, Hermetic Library, Rosicrucian Fellowship, Rudolf Steiner Archive, Rudolf Steiner House, Theosophy Cardiff, Theosophical Library, Theosophical Society in America, Theosophical Society in England, Torkom Saraydarian Foundation, United Lodge of Theosophists (London), and US Grand Lodge of the Ordo Templi Orientis. Three organizations— Center for the New Age in Sedona, Cosmic Awareness, and University of Metaphysical Sciences—recognized a similarity between the scale and Hawkins' map, with one initially asserting that it is Hawkins' map

Metaphysical Sciences" recognized a similarity between the scale and Hawkins' map, with one initially asserting that it is Hawkins' map,

though we did not ourselves note a connection to Hawkins in these queries. The Center for the New Age in Sedona wrote, "Appears to be a highly detailed version of Dr. David R. Hawkins, MD, PhD has [sic] created a tool that he calls the Map of Consciousness" (personal correspondence, December 13, 2013). Cosmic Awareness sent two replies; the first stated (mistakenly, based on looking at the copyright on Hawkins' map when they compared the two scales), "It's Dr David R Hawkins," followed by, "…what you sent LOOKS A LOT like Dr David R. Hawkin to me... If it's NOT HIM, then it's VERY SIMILAR....." (personal correspondence, December 16, 2013). Devon at the University of Metaphysical Sciences suggested, "I did a little research and could not find any information on this scale…The closest thing I am aware of personally is Dr David Hawkins scale of consciousness" (personal correspondence, December 18, 2013). There is not a copyright noted on the level of soul evolvement scale.

[65] J. R. "Randy" Richmond, personal correspondence, December 11, 2013. We received a standard paper copy, not the protractor-like version described by Jeffrey.

[66] Jeffrey, *Doctor Truth*, 254, *passim.* While not having the space here to elaborate on this point, we would like to suggest that Hawkins' philosophy is thus in this and perhaps other regards apparently more Nietzschean, possibly even Machiavellian, than spiritual. The scale also would receive much criticism from Marxists and others.

[67] Following are several of the reasons offered for why the scale is not of Theosophical origins. "We have asked some people here but do not know where it is from. It is rather doubted to be from the original Theosophical tradition as, if we read it correctly, it suggests that Intuition, the soul faculty of Buddhi and one of the highest principles in man, the 6th of seven, is shown below Intellect, the 5th, and these two even below curiosity, which in Eastern esoteric Raja Yoga is no virtue, belonging to the lower mind, Kama Manas, the 4th principle." The London ULT Centre, Paddington (United Lodge of Theosophists, London), personal correspondence, December 16, 2013. "No 'Levels of Soul Evolvement' chart has been developed in the Theosophical tradition…I looked at the chart and I wouldn't say that it comes from Theosophical sources. Actually, Theosophy tends to see this in a different way. The idea is that we cannot really judge the spiritual maturity of a soul by judging the personality (body, emotions, and mind). Although generally speaking there is a certain correlation between the two, in the Theosophical view the personality is seen as a very 'small' fraction of the soul. The soul, being a divine entity, could never fully express itself through the body (even more so in enlightened people). The fraction that appears as a person is always a very limited version produced by the karma generated in previous lives (even in lives very far in the past). Thus, although probably not a very frequent event, it is said that you may even have a drunkard whose soul is quite evolved but is working out a large amount of negative karma in this incarnation. In the same way, a highly spiritual soul may incarnate in a body with a very poor brain..." Pablo Sender, Henry S. Olcott Memorial Library, Theosophical Society in America, personal correspondence, December 3 & 13, 2013.

[68] Richmond, personal correspondence, December 16, 2013.

[69] Following are several of the reasons offered for why the scale does not have origins in Transcendentalism. "I haven't seen this chart associated with Transcendentalism, although it looks as though someone used Transcendentalist ideas of mind (imagination, understanding, and so on) to develop it. As far as I know, neither Emerson nor Thoreau would have created a chart like this, since their writings don't differentiate among levels of awareness in this way." Donna M. Campell, personal correspondence, December 17, 2013. "It looks later in time than any of the mid nineteenth century transcendentalists." Russell Brian Goodman, personal correspondence, Dec 17, 2013. "Nope. Those folks were definitely NOT chart people!" Annette M. Woodlief, personal correspondence, Dec 17, 2013. See Donna M. Campbell, "American Transcendentalism," *Literary Movements* (Dept. of English, Washington State University, July 4, 2013), ~~http://public.wsu.edu/~campbelld/amlit/amtrans.htm~~; Russell Brian Goodman, "Transcendentalism," *Stanford Encyclopedia of Philosophy* (March 7, 2011), http://plato.stanford.edu/entries/transcendentalism/; and Ann Woodlief, "The Web of American Transcendentalism," Texas A&M University, http://transcendentalism-legacy.tamu.edu/ (each accessed December 16, 2013).

[70] Estela Carson-Priede, Blavatsky.net/ Theosophy Foundation of Georgia, personal correspondence, December 13, 2013.

[71] Hermetic Library, personal correspondence, December 16, 2013. Furthermore, following are some reasons why the scale does not derive from G.I. Gurdjieff or Torkom Saraydarian. "I'm sure it didn't come from Gurdjieff himself. Gurdjieff postulated a system comprising of seven types of man of which the top two are beyond communication and description in words. This chart is much more detailed." Dave Marsland, Theosophy Cardiff, personal correspondence, December 14, 2013. "I am not familiar with this chart that you mention…I do not believe I have ever come across it in Torkom's writings. Most of his illustrations or charts are basic Constitution of Man charts…I have not seen it in any of Dad's manuscripts nor in his published books. Also, in looking at the language used, it does not 'sound' like Dad's writings, nor Tibetan Master's writings. I have not seen it in the Theosophy books either…" Gita Saraydarian, Torkom Saraydarian Foundation, personal correspondence, December 9 & 12, 2013. The other organizations noted above as being unfamiliar with the scale did not typically offer such detailed information.

[72] See "Walter Mischel," Wikipedia (January 13, 2014), http://en.wikipedia.org/wiki/Walter_Mischel (accessed February 16, 2014).

[73] For further discussion, see "Person–situation debate," Wikipedia (Febuary 11, 2014), http://en.wikipedia.org/wiki/Person%E2%80%93situation_debate (accessed February 16, 2014).

[74] See "Big Five personality traits," Wikipedia (January 28, 2014), http://en.wikipedia.org/wiki/Big_Five_personality_traits (accessed

February 16, 2014).

[75] Jerry M. Burger, *Personality* (Belmont, CA: Wadsworth, [2008], 2011), 166.

[76] Ibid., 166.

[77] See, for example, Sarlo, "More on Dr David Hawkins," Sarlo's Guru Rating Service, http://www3.telus.net/public/sarlo/Yhawkins.htm (accessed February 22, 2014). For example, a mistake that remains in the current editions of *Power vs. Force* is "300 to the 10th power (10^300)" (Kindle location 981). This should be written as "300^10"; Hawkins' symbolic statement actually reads "10 to the 300th power."

[78] "About Randy," Recovery by Design, http://humandesignservices.com//RBD/about.html (accessed February 13, 2014). "'The Human Design System' is a mechanical model for describing our individual and collective processes (biological and psychological). This model is composed on nine centers transposed on a bodygraph with 64 transmitters creating 35 channels, much like a grid, circuit board, or highway system. Each of these transmitters has a name and function. These centers are either ON consistently or work inconsistently as indicated by activation. These activations are governed by the time and place of your birth, which is the moment the individual template was imprinted and represents the screen upon which the succeeding moments of your life are projected…"
"The initial consultation costs $200 and both MasterCard and Visa are accepted," http://humandesignservices.com/RBD/contact.html; see chart here http://humandesignservices.com/images/Randy_Chart_big.jpg (both accessed February 13, 2014).

[79] "About Us," Human Design Services LLC, http://humandesignservices.com/aboutus.html (accessed December 15, 2013).

[80] Victoria Parker, Program Coordinator, Senior, Department of History, University of Arizona, personal correspondence, December 11, 2013; Amanda M. Pitts, Secretary, Africana Studies & Classics Department, University of Arizona, personal correspondence, December 16, 2013.

[81] Freud's notion of the three parts of the psyche (that is, id, ego, and superego) is in turn based on Plato's *tripartite soul* (i.e., appetitive, rational, and spirited) found in the *Republic*.

[82] "List of time periods," Princeton University, https://www.princeton.edu/~achaney/tmve/wiki100k/docs/List_of_time_periods.html (accessed February 5, 2014).

[83] See Keirsy, *Please Understand Me II*.

[84] See Thomas Harris, *I'm OK—You're OK* (New York: Harper Perennial, [1967], 2011).

[85] Janet Reitman, *Inside Scientology*, 291.

[86] "jump the couch," *Dictionary.com*, http://dictionary.reference.com/browse/jump+the+couch (accessed February 16, 2014).

[87] See, for example, *The Complete Novels of Jane Austen*, any edition, *passim*. In *Mansfield Park* (1814), for instance, "higher-toned subjects" are distinguished from being "full of frolic and joke." The distinction between *levitas* and *gravitas* derives from ancient Roman writers, such as Stoic philosopher and Roman Emperor Marcus Aurelius.

[88] "Delphi," Wikipedia (February 5, 2014), http://en.wikipedia.org/wiki/Delphi, (accessed February 5, 2014).

[89] Peter Kramer, "Introduction," in Carl Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy* (New York: Houghton Mifflin Company, [1961], 1995), x-xi. Rogers was influenced by existentialist philosophers Søren Kierkegaard and Martin Buber.

[90] Again, Love, Peace, and Enlightenment are simply synonyms representing the ultimate reality, rather than levels, for true teachers such as Sri Ramana Maharshi.

[91] Goodreads, http://www.goodreads.com/quotes/5839-we-change-the-world-not-by-what-we-say-or (accessed February 16, 2014).

[92] Stylianos V. Spyridakis and Bradley P. Nystrom. *Ancient Greece: Documentary Perspectives* (Dubuque, IA: Kendall/Hunt Pub., [1985], 1997), 327.

[93] Ramana Maharshi, "The Teachings of Ramana Maharshi with Commentary," Inner Directions, http://www.innerdirections.org/the-teachings-of-ramana-maharshi-with-commentary/ (accessed February 16, 2014). Note that such a teaching may be misunderstood at times, however. For some discussion, see Timothy Conway, "Neo-Advaita or Pseudo-Advaita and *Real* Advaita-Nonduality," *Enlightened Spirituality* (March 1, 2008), http://www.enlightened-spirituality.org/neo-advaita.html (accessed February 22, 2014). Nevertheless, Maharshi's statement does reflect the ultimate truth, as do similar statements found in other works that Hawkins himself recommended–though his teachings were at odds with them in key ways–such as by Huangbo and Nisargadatta Maharaj.